A TRAGEDIE OR *Enterlude, manifesting the chiefe* promises of God vnto man, by all ages in the olde Lawe, from the fall of Adam to the Incarnation of the Lorde Iesus Christe. Compyled by Iohn Bale. An. Do. 1538.

And now first Imprinted. 1577.

Iohn. 1.

¶ *In the worlde (which nowe is Christ the eternall sonne of God) was life from the beginning, and that life was the lyght of men. The lyght yet shineth in the darkenesse, but the darkenesse comprehendeth it not.*

Interlocutores.

Pater cœlestis.
Iustus Noah.
Moises sanctus.
Esaias Propheta.

Adam primus homo.
Abraham fidelis.
Dauid Rexpius.
Iohannes Baptista.

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1577.

George Stevens.

Baleus Prolocutor.

IF profite may growe, moſt Chriſten audience,
By knowledge of thinges which are but tranſitorie:
And here for a tyme, of much more congruence.
Aduauntage might ſpring, by the ſearch of cauſes heauenly.
As thoſe matters are, that the Goſpell ſpeeche.
Without whoſe knowledge, no man to the trueth can fall,
Nor euer attaine to the lyfe perpetuall.
For he that knoweth not, the lyuing God eternall,
The father, the ſonne, and alſo the holy ghoſt:
And what Chriſt ſuffered, for redemption of vs all.
What he commaunded, and taught in euery coaſt:
And what he forbad, that man muſt nedes be loſt.
And cleane ſecluded, from the faithfull choſen ſort,
In the heauens aboue, to his moſt hye diſcomfort.
You therefore (good frendes) I louingly exhort
To waye ſuch matters, as wyll be vttered here,
Of who you maye looke to haue no trifling ſport.
In fantaſyes fayned, nor ſuch lyke gaudiſh gere.
But things that ſhall your inwarde ſtomacke ſtere.
To reioyce in God, for your iuſtification:
And alone in Chriſte, to hope for your ſaluation:
Yea, fyrſt you ſhall haue the eternall generation
Of Chriſt, lyke as Iohn, in his firſt Chapter wryght:
And conſequently, of man the fyrſt creation.
The abuſe and fall, through his fyrſt ouerſight:
And the rayſe againe, through Gods high grace and might.
By promiſe firſt, which ſhall be declared all:
Then by his owne Sonne, the worker principall.
After that, Adam bewayleth here is fall.
God wyll ſhewe mercy to euery generation:
And to his kingdome, of his great goodneſſe call.
His elected Spouſe, or faithfull congregation.
Which from Chriſtes byrth, ſhall to his death conclude.
They come, that thereof, wyll ſhewe the certitude.

Pater cæleſtis.

IN the beginning, before the Heauens were create,
In mæ and of mæ, was my ſonne ſempyternall,
With the holy ghoſt, in one degræ or eſtate:
Of the bye Godhead, to mæ the Father coequall:
And this my ſonne was, with mæ one God ellencyall,
Without ſeperation, at any tyme from mæ,
And a God hæ is of equall dignitie.
Sence the begynning, my Sonne hath euer bée
With mæ his father, in one eſſentiall being:
All thinges were create by him in each degrée.
Both in heauen and earth, and haue theyr diuerſe working,
And without his working, was neuer made any thing,
That euer was wrought: But through his ordinaunce
Each one haue his ſtrength, and whole continuaunce,
In him is the lyfe and loſt recouerraunce.
For Adam and his, which nought but death deſerued:
And this lyfe to men is an high perſeuerraunce:
Or a lyght of fayth, whereby they ſhalbe ſaued.
And this lyght ſhall ſhyne among the people darkned,
With vnfaithfulneſſe, yet ſhall they not with him take:
But of wylfull harte, his lyberall grace forſake:
Which wyll compell mæ, againſt man ſore to make
In my diſpleaſure. And ſende plagues of correction,
Moſt grieuous and ſharpe, his wanton luſt to ſlake.
By water and fyre, by ſickneſſe and infection,
Of peſtilence, ſores, moleſting his complection.
By troubleſome warre, by death and painefull ſcarceneſſe,
And after this lyfe by extræme brauineſſe.
I wyll firſt beginne with Adam for his lewdneſſe:
Which for an Apple, neglected my commaundements,
He ſhall continue in labour for his raſhneſſe:
His onely ſweate, ſhall prouide his fode and rayment:
Yea, yet muſt he haue a greater puniſhment.
Moſt terrible death, ſhall bring him to his ende:
To teach him howe hée, his Lord God ſhall offende.

Hic præceps in terram cadit Adamus, &
Poſt quartum nerſum denuo reſurgit.

Adam

Adam primus homo.

¶ Mercyfull Father, thy pitifull grace extend,
To mée carefull wretch, which haue mée sore abused,
Thy precept breaking, O Lord, I minde to amend:
If thy great goodnesse, would now haue mée excused,
Most heauenly maker, let mée not be refused,
Nor cast from thy sight for one sinfull crime:
Alas I am frayle, my whole kinde is but fryme.

Pater cœlestis.

¶ I wot it is so, yet art thou no lesse faultye,
When thou haddest béen made of matter much more worthy,
I gaue the reason and wit to vnderstand:
The good from the euill. And not to take one hand,
Of a brayneles mynde, the thinge which I forbad thée.

Adam primus homo.

¶ Such heauy fortune, hath chiefely chaunced mée,
For that I was left to my owne libertie.

Pater cœlestis.

¶ Thou art blameles, and the fault thou layest to mee,

Adam.

¶ Nay all I ascribe to my owne imbecillity,
No fault in thée Lord, but in my infirmity:
For want of respect, in such gifts as thou gauest me.

Pater cœlestis.

¶ For that I put thee at thy owne lyberty,
Thou oughtest my goodnesse to haue in more regard:

Adam.

¶ Anoyde it I cannot, thou layest it to mee so hard.
Lord nowe I perceaue, what power is in man,
And strength of him selfe, when thy sweete grace is absent:
He must needes but fall, doo be the best he can,
And daunger himselfe, as appereth evident,
For I finde not so longe as I sawe thee present.
But when thou wert gon I fell to sinne by and by,
And thee displeasde good Lord, I aske thee mercy.

Pater Celestis.

¶ Thou shalt dye for it with al thy posteretye,

Adam.

¶ For one fault good Lord auenge not thy self on mee,

Which am but a worme, or a fleshly vanitie.

Pater cælestis.

I saye thou shalt dye, with thy whole posteritie.

Adam.

Yet mercie swæte Lorde, if any mercy may bæ.

Pater cælestis.

I am immutable, I maye chaunge no decræ,
Thou shalt dye I saye, without any remedie.

Adam.

Yet gratious father, ertende to mæ thy mercie,
And throwe not awaye the worke, which thou hast create
To thy owne Image? But auert from mæ thy hate.

Pater cælestis,

But art thou sory from bottome of thy harte?

Adam.

Thy displeasure is to mæ most heavy smarte.

Pater cælestis.

Then wyll I tell thæ, what thou shalt sticke vnto:
Lyfe to recouer, and my good fauour also.

Adam.

Tell it mæ swæte Lorde, that I maye thereafter goe?

Pater cælestis.

This is my conenaunt to thæ, and all thy offspring,
For that thou hast bæne deceyued by the Serpent:
I wyll put hatred betwirt him for his doing,
And the womankinde. They shall hæreafter dissent.
His sæde with her sæde shall neuer haue agræment.
Her sæde shall presse downe, his sæde vnto the grounde:
Slea his suggestions, and his whole power confounde.
Cleane to his promise, with all thy inwarde power:
Firmely enclose it in thy remembraunce fast:
Folde it in thy faith, with full hope daye and bower:
And thy saluation, it wyll be at the last.
That sæde shall cleare thæ of all thy wickednesse past.
And procure thy peace, with most high grace in my sight.
So thou trust in it, and holde not the matter lyght.

Adam.

Swæte Lord, the promise that thy selfe hære hath made,
Of thy mære goodnesse, and not of my deseruing:

In my faith I trust shall so established bée.
By helpe of thy grace that it shalbe remayning,
So long as I shall haue héere continewing.
And showe it I wyll to my posteritie.
That they in lyke case, haue thereby felicitie.

Pater cælestis.

¶ For a closing vp, take yet one sentence with thée:

Adam.

¶ At thy pleasure Lorde, all things myght euer bée.

Pater cælestis.

¶ For that my promise, maye haue the déeper effect,
In the fayth of thée, and all thy generation:
Take this signe with it, as a seale thereto coniect.
Créepe shall the Serpent, for his abhomination.
The woman shall sorrowe, in painefull propogation.
Lyke as thou shalt finde this true in outwarde working:
So thinke the other, though it be an hydden thing.

Adam.

¶ Incessaunt praysing, to thée most Heauenly Lorde,
For this thy succour, and vndeserued kindnesse:
Thou byndest mée in harte, thy gracious gyftes to recorde.
And to beare in minde nowe after thy heauinesse:
The brute of thy name, with inwarde ioye and gladnesse.
Thou disdaynest not, as well appeareth this daye,
To fetch to thy folde, thy fyrst Shéepe going astraye:
Most mighty maker, thou castest not yet awaye.
Thy sinfull seruaunt, which hath done most offence:
It is not thy minde, for euer I should decaye.
But thou reseruest mée of thy beneuolence,
And hast prouided for mée a recompence.
By thy appoyntment lyke as I haue receaued,
In thy strong promise héere openly pronounced:
This goodnesse, déers Lorde, of mée is vndeserued.
I so declyning from thy first institution:
At so lyght motions, to one that thus hath swarued:
What art thou to geue such tribution:
I dampnable wreiche deserued execution.

Of terrible death, without all remedie,
And to be put out of all good memorie,
I am enforced to reioyce heere inwardlie.
An impe though I be of hell, death, and dampnation,
Through my owne working: for I consider thy mercy,
And pittyfull mynde for my whole generation:
If it is thou swete Lorde, that worketh my saluation,
And my recouer. Therefore of a congruence,
From hence thou must haue my harte and obedience,
Though I be mortall, by reason of my offence:
And shall dye the death, lyke as God hath appoynted.
Of this, I am sure, through his dye influence,
At a certayne daye, againe to be reuiued:
From grounde of my harte, this shall not be remoued,
I haue it in fayth, and therefore I wyll syng,
This Anthem to him, that my saluation shall bring.

Tunc sonora voce, prenolutis genibus Antiphonam incipit,
O sapientia, Quã prosequetur chorus cum organis eo interim.
Exeunte.
Vel sub eodem dono poterit sit anglice cantari.

O eternall Sapience, that proceedest from the mouth of the highest: reaching forth with a great power from the beginning to the ende, with heauenly swetnesse, disposing all creatures: come nowe and instruct vs the true way of thy godly prudence.

Finit actus primus.

Pater cælestis.

I haue béene moued, to stryke man diuerslye:
Since I lefte *Adam* in this same earthy mansion,
For why, he hath done to me, displeasures many,
And wyll not amende his lyfe in any condition:
No respect hath he to my worde nor motion.
But doth what him lust, without discrete aduisement,
And wyll in no wyse, take mine aduertisement.
Cain hath slaine *Abell*, his brother an innocent.
Whose blood from the earth, doth call to me for vengeaunce:
Wyth byldren with many, so carnally consent.
That their vaine working, is vnto me much greuaunce:

Mankind

Mankinde is but fleshe, in his whole dalliaunce.
All vice increaseth, in him continually:
Nothing he regardeth, to walke vnto my glorye:
My harte abhorreth his wylfull mysterie,
His cankered malyce, his cursed couetousnesse,
His lustes lecherous, his vengeable tyranny.
Vnmercifull murther, and other vngodlynesse.
I wyll destroye him for his outragiousnesse:
And not him onely, but all that on earth do stare:
For it repenteth me that euer I made them bare.

Iustus Noah.

¶ Most gentle maker, with his frayletie somewhat beare,
Man is thy creature, thy selfe can not saye naye:
Though thou punish him, to put him somewhat in feare,
His faulte to knowledge, yet seke not his decaye:
Thou mayst reclayme him, though he goeth nowe a straye.
And bring him againe of thy aboundaunt grace,
To the folde of fayth, he acknowledging his trespace.

Pater cælestis.

¶ Thou knowest I haue geuen to him conuenient space:
With lawfull warnings, yet he amendeth in no place.
The naturall Lawe which I wrote in his harte,
He hath out raced, all goodnesse putting part.
Of health the couenaunt, which I to Adam made,
He regardeth not, but walketh a dampnable trade.

Iustus Noah.

¶ All this is true Lorde, I cannot thy wordes reproue:
Let his wickednesse yet, thy mercifull goodnesse moue.

Pater cælestis.

¶ No weakenesse is it, but wylfull working all,
That raygneth in man, through mynde dyablycall.
He shall haue therefore, lyke as he hath deserued:

Iustus Noah.

¶ Lose him not yet Lorde, though he hath depely swarued,
I knowe thy mercy, is farre aboue his rudenesse:
Being infinite, as all other thinges are in thee:
His folly therefore nowe pardon of thy goodnesse.
And measure it not beyonde thy godly pittye.
¶ Take me not his faulte farder then helpe maye be.

But graunt hym thy grace, as he offended so depely,
Thee to remember, and abhorre his misery:
Of all goodnesse Lord remember thy greate mercy,
To Adam and Eue breaking the first commaundement,
Them thou relauest with thy swete promise heauenly,
Sinnefull though they were and their liues negligent,
I knowe that mercy, with thee is permanente,
And will be euer, so long as the world indure,
Then close not thy hand from man which is thy creature,
Being thy subiect, he is vnderneth thy cure,
Correct hym thou mayst, and so bring hym to grace,
All lyeth in thy handes to leane or to allure,
Bytter death to geue, or graunt most suffren solace,
Vtterly from man, auert not then thy face.
But let hym saue thy swete benuolence,
Som what though he faile thy hand for his offence.

Pater cælestis.

My true seruaunt Noah, they rightousnesse doth moue mee,
Some what to reserue for mans posterety:
Though I drowne the world, yet will I saue the lyues,
Of thee and thy wife, thy three sonnes, and theyr wiues,
And of each kinde two, to maintaine you hereafter.

Iustus Noah.

Blessed be thy name most mighty mercyfull maker,
With thee to dispute it were vnconuenient.

Pater cælestis.

Why dost thou say so: beholde to speake thy intent.

Iustus Noah.

Shall the other dye, without any remedy.

Pater cælestis.

I will drowne them all for there wilfull wicked folly,
That man hereafter thereby may knowe my power,
And feare to offend, my goodnesse day and howr.

Iustus Noah.

As thy pleasure is so might it alwaies be,
For my helth thou art, and soules felecity.

Pater cælestis.

After that this flood haue had his raging passage,

This

This shalbe to thee, my couenaunt euerlasting:
The seas and waters, so farre neuer more shall rage,
As all flesshe to drowne I wyll so temper theyr working.
This signe will I adde also to confirme the thing,
In the Cloudes aboue as a seale or token clere,
For sauegard of man, my Raynebow shall appere:
Take thou this couenaunt, for an earnest confirmacion,
Of my former promise, to Adams generation.

Iustus Noah.

I wyll blessed Lord, with my whole hart and mynde,

Pater cælestis.

Farwel then iust Noah, Here leaue I thee bihind.

Iustus Noah.

Most mighty maker, ere I from hence depart,
I must gene the prayse from the bottom of my hart,
Whome may we thanke Lord, for our beild and saluation:
But thy great mercy and gwdnesse bnde serued,
Thy promise in fayth, is our iustification,
As it was Adams when his hart therein also trusted:
And as it was theyrs, which therein rested,
This faith was grounded, in Adams incmory.
And clerely declared in Abels innocency,
Fayth in that promise, olde Adam did iustify.
In that promise fayth, made Eua to prophecy:
Fayth in that promise, prouid Abell innocent,
In that promise, faith made, Seth full obedient.
That faith raught Enos, on Gods name first to call,
And made Mathusalath, the oldest man of all.
That faith brought Enoch, to so high enterprise,
That God toke him vp with him into Paradice,
Of that faith, the want, made Caine to hate the good,
And all his offspring, to perishe in the floud.
Faith in that promise preserued both me and mine:
So wyll it all them, which followe the same lyne:
Not onely this gift thou hast genen mee sweet Lord,
But with it also thyne euerlasting couenaunt,
Of truse for euer thy Raynebowe bearing record,
Neuer more to drowne the worlde by floud inconstaunt,
Making of the waters more peaceable and plesant,

Alack I can not, to thée geue prayse condigne,
Yet wyll I sing hére, with hart make and benigne.

Magna tunc voce Antiphonam incipit, O oriens splendor, &c. in genua cadens quam chorus prosequetur cum organis, vt supra.

Vel anglice sub eodem tono.

O most Orient clérenesse, and lyght shyning of the sempiternall bryghtnesse: O cleare sunne of iustice, and beauenly righteousnesse, come hyther and illumine the prisoner, sytting now in the darke prison, and shadow of eternall death.

Finit actus secundus.

Incipit actus tertius.

Pater cœlestis.

Tyne high displeasure must nédes returne to man,
Considering the sinnes that he doth daye by daye:
For neyther kyndnesse, nor extréme handling can:
Make him to knowe mé, by any faithfull waye.
But styll in mischiefe, he walketh to his decaye.
If he do not sone his wickednesse consider:
He is lyke doubtlesse to perish altogeather.
In my sight hée is more venym then the Spyder:
Though such abuses, as he hath exercised,
From the tyme of Noah to this same season hyther:
An vncomely acte, without shame Cham committed,
Wherby of his father the secrete partes reuealed.
In lyke case Nemrod against mé wrought abusion,
As he raysed vp the Castel of confusion:
Ninus hath also, and all by the deuilles illusion,
Through Image making, vp raysed Idolatrye,
Mé to dishonour. And nowe in the conclusion,
The vyle Sodomytes lyue so vnnaturally:
That theyr synne, vengeaunce asketh continually.
For my couenaunts sake, I wyll not drowne with water:
Yet shall I visit theyr synnes with other matter.

Abraham fidelis.

Yet mercifull Lorde, thy graces remember,

To

To Adam and Noah, both in thy worde and promise,
And lose not the soules of men in so great number:
But saue thy owne worke, of thy most discrete goodnesse:
I wote thy mercies are plentyfull and endlesse.
Neuer can they dye, nor fayle, thy selfe enduring:
This hath fayth fyred, fast in my vnderstanding.

Pater cælestis.

¶ Abraham my seruannt, for thy most faithfull meaning:
Both thou and thy stocke, shall haue my plenteous blessing.
Where the vnfaithfull, vnder my curse euermore:
For their vaine working, shall rew theyr wickednesse sore.

Abraham fidelis.

¶ Tell mée blessed Lord, where wyll thy great malice lyght:
My hope is, all flesh shall not perish in thy syght.

Pater cælestis.

¶ No truly Abraham, thou chaunces vpon the ryght:
The thing that I shall dó, I wyll not hyde from thée,
Whome I haue blessed, for thy fidelytie.
For I know thou wylt cause both thy children & thy seruants,
In my wayes to walke, and trust vnto my couenaunts:
That I may performe with thée my earnest promise.

Abraham fidelis.

¶ All that wyll I dó, by assistaunce of thy goodnesse.

Pater cælestis.

¶ From Sodom and Gomar, the abhominations call:
For my great vengeannce, which wyll vpon them fall.
Wylde fyre and brimstone, shall lyght vppon them all.

Abraham fidelis.

¶ Pittyfull maker, though they haue kindled thy furie,
Cast not away yet, the iust for yt with the vngodly,
Peraduenture there may be fiftie righteous persones
Within those Cities, wylt thou lose them all at once.
And not spare the place, for those fiftie righteous sake:
Bée it farre from thée, such rigor to vndertake:
I hope there is not, in thée so cruell hardnesse:
As to cast away the iust men, with the reckelesse.
And so to destroye the good, with the vngodly,
In the Iudge of all, be neuer such a fury.

Pater cælestis.

¶ At Sodome, if I maye finde iust personnes fittie,
The place wyll I spare, for theyr sakes verylye.

Abraham fidelis.

¶ I take vppon mée to speake hære in thy presence,
More then become mee Lorde, pardon my neglygence.
I am but ashes, and were loth thee to offende:

Pater cælestis.

¶ Saye forth good Abraham, for yll doest thou none intend.

Abraham fidelis.

¶ Happely there maye bee, fiue lesse in the same number,
For theyr sakes I trust, thou wylt not the rest accomber.

Pater cælestis.

¶ If I among them, myght finde but fiue and fortie,
Them wyll I not lose, for that iust company.

Abraham fidelis.

¶ What if the Cittie, maye forty righteous make,

Pater cælestis.

¶ Then wyll I pardon it, for those fortyes sake.

Abraham fidelis.

¶ Bee not angrie Lorde, though I speake vndiscrétly,

Pater cælestis.

¶ Utter thy whole minde, and spare mée not hardly.

Abraham fidelis.

¶ Peraduenture there maye bee thirty founde among them,

Pater cælestis.

¶ Maye I finde thirty, I wyll nothing doo vnto them.

Abraham fidelis.

¶ I take vppon mée, too much Lorde in thy syght:

Pater cælestis.

¶ No good Abraham: for I knowe thy faith is ryght.

Abraham fidelis.

¶ No lesse doo I suppose, then twentie can it haue:

Pater cælestis.

¶ Coulde I finde twentie, that Cittie woulde I saue.

Abraham fidelis.

¶ Once yet wyll I speake my minde, and then no more:

Pater cælestis.

¶ Spare not to vtter, so much as thou hast in store.

Abraham

Abraham fidelis.

¶ And what if there might bee ten good creatures founde:

Pater celestis.

¶ The rest for theyr sakes, might so be safe and sounde,
And not destroyed, for theyr abhomination:

Abraham fidelis.

¶ O mercifull maker, much is thy tolleration:
And sufferaunce of sinne, I see it nowe in deede.
Might saue yet of fauour, out of those Cities to lea[illegible]
Those that be faithfull, though theyr flocke bee b[illegible].

Pater celestis.

¶ Loth, and his household, I will deliuer all,
For righteousnesse sake, which is of me, and not them:

Abraham fidelis.

¶ Great are thy graces, in the generations of Sem.

Pater celestis.

¶ Well Abraham, well, for thy true faithfulnesse:
Nowe will I geue thee, my couenaunnt, of thyne promyse,
Loke thou kepe it, as thou countest righteousnesse:

Abraham fidelis.

¶ Lorde, so regarde me, as I receyue it with gladnesse.

Pater celestis.

¶ Of many peoples, the father I will make thee,
All generations in thy seede shall be blessed:
As the starres of heauen, so shall thy kynred bee.
And by the same seede the worlde shalbe redressed:
In Circumcision shall this thing bee expressed.
As in a sure seale to proue my promyse true:
¶ Print this in thy fayth, and it shall thy soule renue.

Abraham fidelis.

¶ I will not one iote Lorde, from thy will dyssent:
But to thy pleasure, be alwayes obedient,
Thy lawes to fulfyll, and most precious commaundement.

Pater celestis.

¶ Farewell Abraham, for bare in place I leaue thee.

Abraham fidelis.

¶ Thankes will I render, lyke as it shall behoue me.
Euerlasting praise to thy most glorious name:
Which sauedst Adam, through fayth in thy swete promise.

Of the womans ſæde. And nowe confirmeſt the ſame,
In the ſæde of mæ ſo great is thy goodneſſe,
I cannot perceyue, but that thy mercy is endles,
To ſuch as feare thæ, in euery generation:
For it indureth without abreuiation.
This haue I printed in dæpe conſideratyon,
No worldly matter, can race it out of minde:
For once it wylbe, the finall reſtauration,
Of Adam and Eue, with other that hath ſinde,
Yea the ſure helth, and rayſe of all mankinde.
Helpe haue the faithful thereof, though they be infect:
Thy condempnation, where as it is reiect,
Merciſull maker my crabbed voyce direct,
That it may breake out, in ſome ſwæte prayſe to thæ,
And ſuffer mæ not thy due lawes to neglect.
But let mee ſhew forth thy commendations frée,
Stoppe not my wynde pypes, but geue them lyberty,
To ſounde to thy name, which is moſt gratious,
And in it reioyce, with hart melodious.

Tunc alta voce cant Antiphonam, O rex gentium chore,
Eandem proſequente cum organis, vt prius vel anglice.

Hoc modo.

¶ O moſt mighty gouernour, of thy people, and in harte moſt deſyred, the harde rocke and true corner ſtone: that of two maketh one, ioyning the Iewes with the Gentyles in one Church, come now and reſæue mankinde whome thou haſt fourmed of the vyle earth.

Finit actus tercius.

Incipit actus quartus,

Pater cæleſtis.

¶ Styll ſo encreaſeth, the wickednesſe of man,
That I am moued, with plages him to confound,
His weaknesſe to ayde I dw the beſt I can,
Yet he regardeth mæ no moze than doth an hound,
Hy word and promiſe, in his faith taketh no ground:
He wyll ſo long walke in his owne luſtes at large,
That nought he ſhall finde, his folly to diſcharge.

Hence

Hence Abrahams kynne, which was my true elect.
Ismael haue I found, both wicked scarce and cruell:
And Esau in minde with hatefull murther infect,
The sonnes of Iacob to lustes vnnaturall fell.
And into *Egipt* did they their Brother sell,
Laban to ydols gaue faithfull reuerence,
Dina was corrupt through *Sichems* violence:
Rubin abused his Fathers Concubine,
Iudas gat Children of his owne Daughter in lawe.
Yea her in my sight went after a wicked kynne,
His sede, Onan spilt his Brothers name to withdrawe:
Achan lined here, without all godly awe,
And nowe the Children of Israell, abused my power,
In so vile maner, that they moue mæ euery hower.

Moyses sanctus.

Pacify thy wrath swæte Lord, I thæ desire,
As thou art gentle, benygne and pacyent,
Lose not that people in fearcenesse of thine yre:
For whome thou hast shewed such tokens euydent.
Conuerting this rod, into a lively serpent,
And this same serpent, into a rod a agayne,
Thy wonderfull power, declaring very playne:
For their sake also, puttest Pharo to paine.
By tenne diuers plagues, as I shall here declare,
By blood, frogges, and lyce, by flyes, death, botch, and blaine,
By hayle, by grossoppers, by darkenesse, and by care:
By a soddayne plague, all they? first gotten ware.
Thou slewest in one night, for his scarce cruelnesse,
From that thy people, withhould not nowe thy goodnesse,

Pater cælestis.

I certefy thæ my chosen seruaunt Moyses,
That people of mine, is full of vnthankfulnesse.

Moyses sanctus.

Dære Lord I knowe it, alas yet way their weakenesse,
And beare with their faults of thy great bounteousenesse:
In a flaming bushe, hauing to them respect,
Thou appointest mæ their passage to direct:
And through the red Sea, the right hand did vs lede.
Where Pharose host, the floud ouerwhelmed indeede,
Thou wentest before them in a shininge cloude all daye:

And in the darke night, in fyre thou showed st their way,
Thou sentest them Manna, from heauen to be their foode,
Out of the hard stone, thou gauest them water good:
Thou appoyntest them, a land of Mylke and Hony.
Let them not perishe for want of thy great mercy,

Pater cælestis.

¶ Content they are not, with foule nor yet with fayre,
But murmur and grudge, as people in dispaire,
As I sent Manna they had it in disdaine,
Thus of their welfare, they many times complaine.
Ouer Amelech I gaue them the victory.

Moyses sanctus.

¶ Most glorious maker, all is to thy glorie,
Thou sentest them also alawe from heauen aboue,
And dayly shewedst them, many tokens of great loue,
The brasen serpent, thou gauest them for their healing:
And Balames curse, thou turnedst into a blessing,
I hope thou wilt not disdaine to helpe them styll.

Pater cælestis.

¶ I gaue them precepts, which they wyll not fulfill,
Nor yet knowledge mee for their God and good Lord,
So doo their vile deedes, with their wicked harts accord,
Whiles thou hast talked with mee famylyarly.
In this high Mountaine, the space but of dayes forty:
My benefits all they haue forgotten clearely,
And so are turned to shamefull idolatrye:
For their God they haue set vp a golden calfe.

Moyses sanctus.

¶ Let mee say somwhat, swete father in their behalfe.

Pater cælestis.

¶ I wyll first conclude and then say on thy minde,
For that I hane found, that people so vnkinde:
Not one of them shall enioye the promise of mee,
For entering the land, but Calib and Iosue,

Moyses Sanctus.

¶ Thy eternall will euermore fullfilled be.
For disobedience thou slewest the sonnes of Aron,
The earth swallowed in, both Dathan and Abiron:
The Adders did stinge other wicked personnes else,
In wonderfull number thus hast thou punished Rebelse,

Pater

Pater cæleſtis.

¶ Neuer wyll I ſpare, the curſed iniquity,
Of idolatrye, for no cauſe, thou mayeſt truſt mée.

Moyſes ſanctus.

¶ Forgeue them, yet Lord for this time if it may be.

Pater cæleſtis.

¶ Thinkeſt thou that I wyll ſo ſone change my degrée,
No no friend *Moyſes*, ſo light thou ſhalt not finde mee,
I wyll punish them all, Iſraell ſhall it ſée.

Moyſes ſanctus.

¶ I wot thy people hath wrought abhomination,
Worſhipping falſe Gods, to thy honours derogation:
Yet mercifully thou mayeſt vppon them looke,
And if thou wylt not thruſt mee out of thy booke.

Pater Cæleſtis.

¶ Thoſe great blaſphemers, ſhall out of my booke cleane,
But thou ſhalt not ſo farre, I knowe what thou doſt meane:
Conduct my people, myne Angell ſhall aſſiſt thee,
That ſinne at a day, wil not vncorrected be.
And for the true zeale, that thou to my people haſt,
I adde this couenaunt vnto my promiſe paſt:
Rayſe them vp I wyll a Prophet from a mong them,
Not vnlyke to thee, to ſpeake my wordes vnto them,
Who ſo beareth not, that he ſhall ſpeake in my name,
I wyll reuenge it to his perpetuall ſhame,
The Paſſeouer Lambe wyll be a token inſt,
Of this ſtrong couenaunt, this haue I clearely diſcuſt:
In my appoyntment, this bowre for your deliuerance,

Moyſes ſanctus.

¶ Neuer ſhall this thing, depart from my remembraunce,
Laud be for euer, to thee moſt mercifull Lord,
Which neuer withdraweſt, from man thy heauenly comfort
But from age to age, thy benefits doth record:
What thy goodneſſe is, and hath bin to his ſort.
As we finde thy grace, ſo ought we to report,
And doubtleſſe it is to vs moſt bounteous.
Yea for all our ſinnes, moſte ripe and plenteous,
Abraham our Father found the benevolous:
So did good Iſaack in his diſtreſſe among,
To Iacob thou wart a guide moſt gracious,

Ioseph thou sauedst from daungerous deadly wrong:
Melchedech and Iob felt the great goodnesse strong:
So dyd good Sara, Rebecca, and fayre Rachel:
With Sephora my wyfe, the daughter of Raguel.
To praise thee swete Lorde, my fayth doeth me compell,
For thy couenaunts sake, wherein rest our saluation.
The sede of promise, all other sedes excell.
For therein remaineth our full iustification:
From *Adam* and Noah, in *Abrahams* generation.
Thy sede procureth Gods mighty grace and power:
For the same sedes sake, I wyll sing nowe this bower.

Clare tunc voce Atyhonam incipit, O Emannel, quam chorus (vt print) prosequetur cum organis: vel anglice canat.

O high king *Emanuel*, and our league Lorde: the long expectation of Gentyles, and the mighty sauer of the multytude: the health and consolation of synners: come now for: to saue vs, as our Lord and our redemer.

Finit actus quartus.

Incipit actus quintus.

Pater celestis.

For all the fauour I haue shewed Israell,
Deliuering her from Pharos tyranny.
And geuing the Lande fluentem lac & mel,
Yet wyll she not leaue her vice Idolatrie:
Nor knowe me for God. I abhor her misery.
Vered her I haue, with battayles and decayes,
Styll must I plague her, I se none other wayes.

David Rex pius.

Remember yet Lorde, thy worthy seruaunt *Moyses*
Walking in thy sight, without rebuke of thee:
Both *Adam*, Ietro, Eleazer, and Phines,
Euermore feared to offende thy Maiestie:
Such thou acceptedst thy seruaunt Iosue:
Caleb, and Othoniel, sought thee with all their harte:
Aioth, and Sangar, for thy folke dyd their parte:
Gedeon, and Thola, thy enemies put to smarte.
Iayr, and Iephte, gaue prayses to thy name:
These to leaue Idols, thy people dyd conuart.

Sampson

Sampson the strongest, for his parte dyd the same:
Samuel and Nathan, thy message dyd proclayme?
What though fierce Pharo, wrought mischiefe in thy sight?
Hee was a Pagan, laye not that in our lyght.
I wot the Beniamites, abused the wayes of ryght:
So dyd Helias sonnes, and the sonnes of Samuel.
Saul in his office, was slouthfull daye and nyght.
Wicked was Semei, so was Achitophel:
Measure not by them, the faultes of Israell,
Whome thou hast loued of long tyme so intierly,
But of thy great mercie, remyt theyr wicked folly.

Pater Celestis.

¶ I can not abyde the vice of Idolatry:
Though I should suffer all other villany.
When Iosue was dead: that sort from mée dyd fall,
To the worshipping of *A*steroch and Baal,
Full vncleane Idols, and monsters beastiall.

Dauid Rex pius.

¶ For it they haue had, thy righteous punishment,
And forasmuch as they dyd wickedly consent,
To the Philistines, and Cananites vngodly.
Idolaters taking to them in Matrimony:
Thou threwest them vnder the King of *M*esopotamie.
After thou subduest them, for their Idolatry.
Eyghtæne yæres to Eglon the king of the *M*oabites,
And twenty yæres to Iabin, the king of Cananites:
Oppressed they were seuen yæres of the *M*adianites.
And eyghtæne yæres vexed of the cruell Ammonites.
In thræ great battaples, of thræ score thousande and fiue,
Of this thy people, not one was left alyue.
Haue mercy no we Lorde, and call them to repentaunce.

Pater cælestis.

¶ So long as they sinne, so long shall they haue gréeuaunce?
Dauid my seruaunt, somewhat must I saye to thée:
For that thou lately hast wrought such vanitie.

Dauid.

¶ Spare not blessed Lorde? but saye thy pleasure to mée.

Pater cælestis.

¶ Of late dayes thou hast mysused Bersabe,
The wyfe of Vrie, and slaine him in the fielde:

Dauid.

¶ Mercy Lord mercy, for doubtlesse I am defile.

Pater cælestis.

¶ I constitude thee a King ouer Israell,
And thee preserued from Saule wich was thy enemy,
Yea in my fauour so much thou diddest excell,
That of thy enemyes, I gaue thee victory:
Philestines and Sirians, to thee came tributory,
Why hast thou then wrought such folly in my sight.
Dispising my word against all godly right.

Dauid.

¶ I haue sinned Lord, I beseeche thee pardon mee.

Pater cælestis.

¶ Thou shalt not dye Dauid for this iniquity,
For thy repentaunce. But thy sonne by Barsabe:
Shall dye for as much as my name is blasphemed,
Among my enemyes and thou the worse esteemed,
From thy house for this the sword shall not depart.

Dauid.

¶ I am sory Lord from the bottome of my hart,

Pater cælestis.

¶ To further anger thou dorst mee yet compell.

Dauid.

¶ For what matter Lord I beseeche thy goodnesse tell.

Pater cælestis.

¶ Why didst thou number the people of Israell,
Supposest thou in mynde: herein hast thou done well?

Dauid.

¶ I cannot say nay, but I haue done vndiscretly,
To forget thy grace, for a humaine policy.

Pater cælestis.

¶ Thou shalt of these three chuse which plages thou wilt haue
For that sinful acte that I thy soule may saue,
A scarceues seuen yeares, or else three monthes exile,
Eyther for three dayes the pestilence most vile:
For one thou must haue there is no remedy,

Dauid.

¶ Lord at thy pleasure, for thou art full of mercy.

Pater cælestis.

¶ Of a pestilence then three score thousand and ten,
In three dayes shall dye of thy most pleasaunt men,

Dauid

Dauid.

O Lord it is I which haue offended thy grace,
Spare them and not mee, for I haue done the trespas.

Pater cæleſtis.

Though thy ſinnes be greate thy inward harts contricion,
Doth moue my ſtomacke, in wonderfull condicion.
I finde thee a man, according to my hart,
Wherefore this promiſe I make thee care I depart.
A fruit there ſhall come forth iſſuing from thy body,
Whome I wyll aduaunce vppon thy ſeate for euer,
His throne ſhall become a ſeate of heauenly glory,
His worthy ſcepter, from right wyll not diſſeuer,
His happy kingdome of faith ſhall perish neuer,
Of heauen and of earth, he was author principal,
And wyll continue though they do periſhe all:
This ſigne ſhall thou haue for a token ſpeciall,
That thou mayeſt beleeue my words vnfaynedly,
Where thou haſt minded for my memoriall victory.
To build a Temple, thou ſhalt not finiſhe it truely.
But Salomon thy ſonne ſhall doo that occation worthy.
In token that Chriſt muſt finiſhe euery thing,
That I haue begone, to my prayſe euerlaſting.

Dauid.

O Immortall glory be to the moſt heauenly king,
For that thou haſt geuen continuall,
To me thy ſeruaunt euer ſence my annoynting.
And alſo before by many conqueſtes worthye:
A Beare and Lyon, I ſlewe through thy ſtrengthonly.
I ſlewe Golias which was ſixe cubits long,
Againſt thy enemyes thou madeſt mee euer ſtrong.
My fleſhly fraylenelle, made mee doe deadly wrong,
And cleane to forget the lawes of righteouſeneſſe,
And though thou diſiteſt my ſinfulneſſe amonge.
With peſtilent plages and other vnquietneſſe,
Yet neuer tookeſt thou fro mee the plenteouſneſſe.
Of thy godly ſpirit which thou in mee diddſt plant,
I hauing remorſe, thy grace coulde neuer want,
For in concluſion thy euerlaſting couenaunt:
Thou gaueſt vnto mee for all my wicked ſinne:
And haſt promiſed here, by proteſtation conſtant.

That

That one of my seede, shall such hie fortune winne,
As neuer did man, sence this worlde did beginne,
By his power, he shall put Sathan from his boulde:
In reioyce whereof, to sing will I be bolde.
Canora voce tunc incipit Antiphonam, O Adonai,
Quam vt prius prosequetur charus cum organis.
Vel sic Anglice.

O Lord God *Adonai*, and guyde of the faithfull house of Israell, which sometime appearedst in the flaming bushe to Moyses, and to him didst geue a lawe in Mount Sina: come nowe for to redeeme vs in the strength of thy right hand.
Finit auctus quintus.

Incipit actus sextus.
Pater cælestis.

I brought vp children from their first infancy,
Which nowe dispiseth, my Godly institutions:
An Ore knoweth his Lord, an Asse his Masters duety.
But Israell wyll not knowe mee, nor my conditions,
O froward people geuen all to superstitions,
Vnnaturall children expert in blasphemies,
Prouoketh mee to hate by their ydolatries?
Take heede to my words ye Tirants of Sodoma,
In vaine you offer your sacrifice to mee,
Discontent I am: with you beasts of Gomora,
And haue no pleasure when I your offrings see,
I abhorre your feastes, and your solemnity.
For your traditions: my wayes ye set a part,
Your workes are in vaine, I hate them from the hart:
Esaias Propheta.

Thy Citty sweete Lord, is nowe become vnfaithfull,
And her conditions, are tourned vp so downe:
Her lyfe is vnchast, her actes be very hurtfull.
Her murther and theft, hath darkened her renowne,
Couetouse rewardes doth so their conscience drowne,
That the Fatherlesse they wyll not helpe to right,
The poore widdowes cause come not afore their sight,
Thy peaceable pathes seeke they, nether day and night,
But walked wicked wayes, after their fantasyes:

Conuert

Conuert their harts Lord, and geue them thy true lyght
That they may perceaue, their customable folly.
Leaue them not helpes, in so depe misery:
But call them from it, of thy moste speciall grace.
By thy true Prophets, to their soules helth and solace.

Pater cælestis.

¶ First they had Fathers, than had they Patryarkes,
Then Dukes, than Iudges, to their guydes and Monarkes,
Nowe haue they stoute Kinges, yet are they wicked still:
And wyll in no wise, my pleasant lawes fulfill.
Alwayse they apply, to Idols worshipping.
From the vyle begger, to the annoynted King.

Esaias Propheta.

¶ For that cause thou hast: in two deuided them,
In Samaria the one, the other in Hierusalem.
The King of Iuda in Hierusalem did dwel,
And in Samaria the King of Israel:
Ten of the twelue tribes became *Samaritans*,
And the other two, were Hierosolimitaines,
In both these countries, according to their doings:
Thou permittest them, to haue most cruel Kings,
The first of Iuda, was wicked King Roboam,
Of Israell the first, was that cruell Hieroboam:
Abia than followed, and in the other Nadab.
Then Rasa, then Hela, then Zamber, Ioram, and Achab,
Then Ochosias, then Athalia, then Ioas,
On the other part was Ioathan, and Achas:
To release them all, that haue done wretchedly,
In thy sight of thæ, it were long verely.

Pater cælestis.

¶ For the wicked sinne of filthy ydolatry,
Which the tenne Tribes did in the lande of Samary,
In space of one day fifty thousand men I slewe,
Thæ of they^r Cities also I ouerthrew,
And left the people in such captiuety,
That in all the worlde they wist whether to flee,
The other two Tribes when they from mæ went backe,
To ydolatry, I left in the hand of *Sesacke*,
The King of Egipt, which toke away their treasure,
Conuayed their cattell and slewe them without measure:

In tyme of *Achas*, and hundred thousande and twenty,
Were slaine one tyme, for their Idolatry,
Two hundred thowsand, from thence were Captiue led,
Their goodes dispersed and they with pennery fed:
Seldome they fayle it but eyther the *Egipsians*,
Haue they in bondage or else the *Assirianes*,
And alone they may thanke thys their Idolatry,

Esaias Propheta.

Well yet blessed Lorde relæue them with thy mercy,
Though they haue bæne yell by other Princes dayes,
Yet good *Ezechias* hath taught them godly wayes.
When the Prince is good, the people are the better:
And as he is naught, their vices are the greater.
Heauenly Lorde, therefore sende them the consolation,
Which thou hast commaunded, with euery generation.
Open thou the Heauens, and let the Lambe come hyther,
Which wyll deliuer thy people altogether.
Ye Planets and Clowds, cast downe your delues and rayne:
That the earth may beare out healthfull sauer plaine.

Pater cælestis.

Haye the wife forget the chylde of her owne body:

Esaias Propheta.

Haye, that she cannot, in any wyse verely.

Pater cælestis.

No more can I them, which wyll doo my commaundements.
But must preserue them from all inconuententes.

Esaias.

Blessed art thou Lorde, in all thy actes and iudgements.

Pater cælestis.

Well *Esaias*, for this thy fidelitie.
A couenaunt of health, thou shalt haue also of mée:
For Sions sake, nowe I wyll not holde my peace,
And, for Hierusalem, to speake I wyll not cease.
Tyll that righteous Lorde, become as a sunne beame bright,
And their iust sauer, as a Lampe extende his lyght.
A rodde shall shoote forth, from the stocke of Iesse,
And a bright blossome, from that rote wyll aryse.
Upon whome alwayes the spirite of the Lorde shalbe.
The spirite of wisedome, the spirite of practise,
And the spirite that wyll all godlinesse deuise.

Take

Take this for a signe, a Maide of Israell,
Shall conceaue and beare that Lorde Emanuell.
Esaias Propheta.

¶ Thy prayses condigne, no mortall tongue can tell:
Most worthy maker, and king of heauenly glorie,
For all capasities, thy goodnesse doth excell,
Thy plentious graces, no brayne can compas truely,
No wite can conceyue, the greatnesse of thy mercy,
Declared of late in *Dauid* thy true seruannt
And nowe confirmed in this, thy latter couenaunt,
Of goodnesse thou madest *Salomon* of witte most pregnaunt.
Asa and *Iosaphas* with good king *Ezechias*,
In thy sight to do that was to the right pleasant,
To quench Idolatry thou raysedst vp *Elias*.
Jehu Eliseus, *Micheas*, and *Abdias*,
And *Naaman Syrus* thou purgedest of a lepry,
Thy workes wonderfull, who can but magnify,
Aryse Hierusalem and take faith by and by.
For the very light that shall saue thee is comming,
The sonne of the Lord appeare wyll euidently,
When he shall resort see that no ioye be wan ting,
He is thy sauiour and thy lyfe euerlast ing,
Thy release from sinne, and thy whole righteousnesse.
Helpe me in this song to knowledge his great goodnesse.

Concina tnuc voce Antiphonam inchoat, O radix,
Iesse Quam chorus prosequetur cum organis:
vel anglice hoc modo canet.

¶ O fruitfull roote of Iesse, that shalbe set as a signe among people, against the worldly rulers shall fearcely open their mouthes, whome the Gentiles shall worship as their heauenly Lorde, come nowe for to deliuer vs, and delaye the tyme no longer.

Finit actus sextus.
Pater cælestis.

¶ I haue with fiercenesse mankinde oftumes corrected
And againe I haue allured him by swete promise.
I haue sent sore plagues, when he hath me neglected.
And by and by most comfortable sweetenesse:
To winne him to grace, both mercy and rightcousnesse.

I haue exercised, yet will he not amend,
Shall I nowe lose him, or shall I him offend:
In his most chefe most high grace wyll I send,
To ouercome him by fauour if it may be,
With his abusions no longer wyll I conten.
But nowe accomplishe my first wyll and decrée,
My word being flesh, from hence shall set him frée,
Him teaching a way, of perfyt righteousnesse:
That he shall not nede to perish in his weakenesse.

Ioannes Baptista.

¶ *Manasses* (Lord) is past, which tourned from thee his hart,
Achas and *Amon* haue nowe no woze to dw:
Iechonias with other which did them selues auert,
From thee to Idolles may nowe no farder goe,
The two false Iudges, and Baales wicked Priests also:
Phasur, and *Semcias* with *Nacubonosore*:
Antiochus, and *Triphon*, shall thee displease no moze,
Threescoze yeares and ten, the people into Babilon,
Were Captiue and thrall, foz Idols wozshipping:
Hierusalem was lost and left voyde of dominion.
Brent was their Temple, so was their other building:
Their high Priests were slain, their tresure came to nothing
The strength and bewty of thine owne heritage,
Thus diddest thou leaue them in myserable bondage,
Oft had they warnings, sumtime by *Ezechiell*,
And other Prophets as *Esay* and *Hieremy*,
Sometime by *Daniell*, somtyme by *Ose* and *Iohell*,
By *Amos* and *Abdios* by *Ionas* and by *Sophony*,
By *Nahum* and *Micheas* and by *Zachary*,
By *Malachias*, and also by *Abacuch*.
By *Olda* the widdow, and by the Prophet *Baruch*,
Remember *Iosias* which toke the abhomination
From the people, then restoring the lawes againe,
Of *Rachab* consider the faithfull generation.
Whome to wine drinking, no frendshippe might constraine,
Remember *Abimelech* the friend of true certaine,
Zorobabell the prince, which repaire the Tempell.
And Iesus *Iosedech* of vertue the example,
Consider *Nehemias* and *Esdras* the good scribe,

Perfyll

Mercifull *Tobias* and constaunt *Mardocheus*,
Iudeth and Queene *Hester*, of the same godly tribe,
Deuout *Mathathias*, and *Iudas Machabeas*,
Haue minde of *Eliazer*, and then *Iohannes Hircanus*.
Way the earnest faith of this godly company,
Though the other cleane fall from thy memory,

Pater cælestis.

¶ I wyll *Iohan*, I wyll, for as I sayd before,
Rigour and hardnesse I haue nowe set a part,
Minding from hence forth to winne man euermore,
By wonderfull kindenesse to breake his stubberne hart,
And change it from sinne, for Christ shall suffer smart,
In mannes frayle nature, for his iniquity,
This to make open, my menssenger shalt thou be.

Iohannes Baptista.

¶ As thy pleasure is, so blessed Lord appoynt mee,
For my health thou arte, and my soules felicity,

Pater cælestis.

¶ Long eare I made thee, I thee p[illegible]destynate,
Before thou were borne I thee in[illegible]ed with grace,
In thy mothers wombe, wert th[illegible] sanctificate,
By my godly gifte, and so confirmed in place,
A Prophet to shewe away before thy face,
Of my most deere sonne which wyll come thee vntyll:
Apply thee apace thine office to fulfill.
Preach to the people, rebuking their negligence,
Doppe them in water, they knowledging their office,
And say vnto them, the kingdome of God doth com,

Ioannes Baptista.

¶ Unmeete Lord I am, *Quia puer ego sum*,
An other then that, Alack I haue no science,
Fyt for that office, neither yet cleane eloquence.

Pater cælestis.

¶ Thou shalt not say so, for I haue geuen thee grace,
Eloquence and age, to speake in the desart place,
Thou must do therefore, as I shall thee aduise:
My appointed pleasure foorth vtter in any wise.
My strong mighty wordes, put I into thy mouth,
Spare not but speake them, to East, West, North, and South

Hic extendens dominus manum, labia, Iohannes,
Digito ac ori imponet anceam linguam.

Go nowe thy way forth, I shall thée neuer fayle,
The spirite of Helias, haue I geuen thée already.
Perswade the people, that they their sinnes bewayle:
And if they repent their customable folly,
Long shall it not be, ere they haue remedy.
Open thou their hartes, tell them their health is comming,
As a voyce in desart, sée thou declare the thing.
I promise thée sure, thou shalt wash him among them,
In Iordaine a floode, not farre from Hierusalem.

Iohannes Baptista.

¶ Shewe me yet good Lord, wherby I shall knowe that man,
In the multitude, which wyll resort to Iordan.

Pater cœlestis.

¶ In thy mothers wombe, of him haddest thou cognition.

Iohannes Baptista.

¶ Yea, that was in spirite, I woulde knowe his person.

Pater cœlestis.

¶ Haue thou no feare Iohn. him shalt thou knowe full well,
And one speciall token, [illegible] wyll I thee tell.
Super quem videris spiritum descendentem et manentem,
Super eum, hic est qui Baptizat spiritu sancto.
Among all other whome thou shalt Baptize there:
Upon whome thou seest the holy Ghost descende,
In shape of a Doue, resting vppon his shoulder.
Holde him for the same, that shall the worlde amend.
By baptisme of spirite, and also to man extend,
Most speciall grace, for he must repayre his fall:
Restoring againe the iustice originall.
Take nowe thy iourney, and do as I thee aduise,
First preach repentaunce, and then thy people baptise.

Iohannes Baptista.

¶ High honour, worshippe, and glory be vnto thee,
My God eternall, and patrone of all pitie.
Repent good people, for sinnes that nowe are paste,
The kingdome of heauen is at hande verie nye,
The promised lyght to you approcheth faste:
Haue faith, and applie, nowe to receaue him boldly:
I am not the lyght, but to beare testimony
Of him am I sent, that all men maye beleaue,
That his blood he wyll for their redemption geue:

He is such a light as all men do illumyne,
That euer were here, or shall be after this
All the worlde be made, by his mighty power diuine:
And yet that rude worlde, will not knowe that he is,
His owne he entringe, is not regarded of his.
They that receiue him are Gods true children playne,
In spirite regenerate and all grace shall attayne.
Many do reckinge that Iohn Baptist and he,
Deceaued are they and that will appere in space,
Though he came after yet was he long afore me,
We are weake vesselles, he is the well of grace,
Of his greate goodnesse all that we haue we purchase:
By him are we like to haue a better increase,
Then euer we had by the lawe of Moyses,
In Moyses hard law, we had not els but darknes,
Figure and shadow, all was not els but night.
Punishment for sinne, much rigor, payne and roughnesse
A newe change is there where all [illegible] torned to light,
Grace and remision, a non will shyne forth bright,
Neuer man liued that euer see God [illegible]e
Which now in our kinde mans roome will restore,
Helpe me to geue thankes to God for euermore.
Which am vnto Christ a prayer boyce in the desert,
To prepare the pathes, and high waies him before,
For his delight is, on the poore simple hart
That inocent Lame from such will neuer departe,
As will faithfully receiue him with good minde,
Let our voyce then, sound in some swete musicall kinde.

Resolua tunc voce Antiphonam incipit O clamis,
Dauid quam prosequetur chorus cum organis.

O perfect key of Dauid and his septure of the kynred of Iacob, which openest and no man spearest: thou spearest and no man openeth, come and deliuer thy seruaunte mankind bound in prysen sitting in darkenes of sin & bitter damnatiō.

Baleus prolocutur.

The matters are such that we haue vttered here,
As ought not to slyde, from our memoriall:
For they haue opned such comfortable gere,

As

As is to the health of this kinde vniuersall,
Graces of the Lorde and promise liberall:
Which he hath geuen to man for euery age,
To knite him to Christ, and so cleare him to bondage
As saint Paule doth write vnto the Corinthians plaine,
Our Forefathers were vnder the cloude of darkenesse
And vnto Christes dayes did in the shadowe remaine,
Yet were they not lefte, for of him they had promise,
All they receiued one spirituall feeding doubtlesse.
They dronke of the rocke which them to life refreshed:
For one sauing health in Christ, all they confessed.
In the womans sead, was Adam first iustified,
So was faithfull Noah, so was iust Abraham
The faith in that sæde, in Moyses fœrth multiplyed,
Likewise in Dauid and Esay that after came,
And in Iohn Baptist which shewed the very Lambe.
Though these a farre, yet all they had one iustice,
One masse (as they [illegible]) and in Christ one sacrifice:
A man cannot here to [illegible] do better seruice.
Than one this to ground his faith and vnderstanding,
For all the worldes sinne, alone Christ payde the price
In his onely death was mans [illegible] alwayes resting:
And not in will workes, nor yet in mans deserning.
The light of our faith, make this thing euident
And not the practice of our experiment,
Where is now frœwil, whome the ypocrites comment.
Whereby they reporte they may at theyr owne pleasure
Do good of them selues, though grace and fayth be absent
And haue good intentes theyr madenes with to measure.
The will of the flesh is prooued here smale treasure,
And so is mans will, for the grace of God doth all
More of this matter, conclude hereafter we shall,

¶ Thus endeth this Tragedie or Enterlude, manifestinge the cheefe promices of God vnto man, by all ages in the olde lawe, from the fall of Adam, to the incarnation of the Lord Iesus Christ.

Compiled by Iohn Bale. Anno Dom. 1538.

FINIS.